CLIII

Aphorismi Chemici,

Ad quod quicquid est,

SCIENTIÆ CHEMICÆ

commodè referri potest

Concinnati Opera & Studio
Eremitæ Suburbani & Impressi *Amstelædami*,
Anno MDCLXXXVIII.

LONDINI:
Impressi *A. C.* 1689.

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An Hundred and Fifty-Three

Chymical Aphorisms,

To which,

What-ever Relates to the

SCIENCE of CHYMISTRY

May fitly be Referred.

Done by the Labour and Study of a Country Hermite, and Printed in Latin at *Amsterdam*, *Anno* 1688.

LONDON:

Printed for *Awnsham Churchill*, at the *Black Swan* in *Ave-Mary-Lane*, 1690.

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READER.

HAving ſeen theſe Aphoriſms beyond the Sea, and ſpeaking of them to a Friend, a Lover of the Art, and underſtanding that they were put into *Engliſh*, my Friend, being from

the account I gave of them, very desirous to see them, in a few days obtained the Translation; but coming to Read them, could not find that clearness of Stile in them, that I had represented; and therefore, the next time we met, complained of their being not only not so plain, but even unintelli-

telligible in some places, which shewing to me, I was easily convinced thereof; but withal said, that it must needs proceed from the fault of the Translator, or Printer, being very well assured, that in the Latin it had a very clear and easie sence throughout. I then at the earnest request of my

Friend, ceased not till I had got one of the Latin Copies, corrected by the Original Manuscript of the Author before it was sent over, and comparing it, found the defects; some occasioned, partly by the Translators sometimes not understanding the Latin, though plain enough; partly by his

all along keeping ſo much to the Latin words, that his Tranſlation is hardly intelligible to thoſe that underſtand not Latin, though for their ſakes alone it ſeems to have been made *Engliſh*; and partly by the defect of the Latin Copy it ſelf, the Copy out of which he made that Tranſlation, not

having been Corrected by the Author, as appears by an Omiſſion of ſeveral lines in the Sixty Sixth Aphoriſm.

That theſe defects then might be no longer an occaſion of ſtumbling to my Countrymen, I have been at the pains of a new Tranſlation, for the ſake of thoſe that underſtand not

not the Latin. And that those that do, may have it as it was Penned by the Author, and Correct my Translation where it may be defective, I have with it also Pubisht the Latin.

London Septem. 26th 1689. N. N.

One

One Friend to another,
Health and Happiness.

THou seest here, most Dear Friend, part of a certain singular Writing, digested into short Aphorisms, as a brief Compendium of all that the Philosophers are wont to observe commonly in the great Work

Work of their Stone: Not that all things are here discovered, that belong to the perfect description of the Physical Tincture; for here are many things wanting, which the Author is yet at work about; intending hereafter to support these Aphorisms by the Authority of the chiefest Philosophers; and in that Work, exactly to explain

plain the Allegories, Similitudes, Figures, and other obscure Manners and Forms of Speech, frequently occurring, with respect to every one of these Aphorisms, in the the Writings of the Philosophers. That in due time those things that have hitherto been, by divers, delivered too Intricately and confusedly, may appear

pear in a good Method and Order.

But the chief ſcope of this Author is not ſo much to hand forth his own inventions, as to reduce into good order thoſe things that have been well declared by others, which he freely ſubmits to the Judgment and Teſt of thoſe that are advanced further in that Art than himſelf.

Though

Though I know this to be the Learned Authors purpose; yet I thought fit rather to transmit unto thee this small Treatise, as imperfect as it is, rather than that the Learned should longer want such a help, which might serve as a Torch to those that are going astray in the dark.

The Author may perhaps by the fate of this part of his

Labour

Labour judge whether it will be worth his while to publish the whole Treatise, which he has under hand.

Farewel my Darling, and continue to Love me still.

Vienna September 2d 1687.

CLIII.

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Concinnati Opera & Studio Eremitæ Suburbani & Impressi *Amstelodami*, *Anno* MDCLXXXVIII.

Aphorismus 1.

ALchemia est perfecta universæ naturæ artisq; circa Regnum Metallorum cognitio.

Aph. 2. Quæ propter sui Excellentiam

An Hundred and Fifty-Three

Chymical Aphorisms,

To which,
whatever Relates to the
SCIENCE of CHYMISTRY
may fitly be Referred.

Done by the Labour and Study of a Country Hermite, and Printed in Latin at *Amsterdam*, *Anno* 1688.

Aphorism 1.

ALchymy *is the perfect Knowledge of the whole Nature and Art, touching the Kingdom of Metals.*

Aph. 2. *Which for its Excellency*

lentiam Variis aliis nominibus, insignitur.

Aph. 3. Et ab *Alchemo* quodam, ut quidam volunt, primo inventa.

Aph. 4. Ab omni tempore à Philosophis, propter maximam suam utilitatem tanti æstimata est,

5. Ut *Adepti*, pietate moti, eam quidem omnino celare noluerint:

6. Attamen non nisi confuse, ænigmatice, & sub involucris tradere,

7. Ne ad indignos perveniret:

8. Sed filiis suis solummodo innotescceret,

9. Quibus cum Sophistis nullum intercederet commercium.

10. Quapropter hæc Scientia Donum Dei est, quod cui vult, ex Gratia largitur.

11. Per

tency is denoted by many other Names.

Aph. 3. *And was, as some think, first Invented by one* Alchemus.

Aph. 4. *Which tho it has been in all Ages, in so great esteem for its great profitableness,*

Aph. 5. *That the* Adepti, *moved with Piety, could not altogether conceal it;*

6. *Yet they have delivered it but confusedly, enigmatically, and covertly.*

7. *Lest it should be discovered by those that are unworthy,*

8. *And to the end that it might onely be perceived by their own Sons,*

9. *Who will have nothing to do with Sophisters;*

10. *Wherefore this Science is the gift of God, which he giveth to whomsoever he pleaseth, of his meer Grace.* 11. *Either*

11. Per revelationem Amici fidelis; aut illuminationem intellectus inquisitoris.

12. Qui eam supplici prece, diligenti lectione, profunda meditatione, & assiduo labore, prosequitur.

13. Oportet igitur hujus artis studiosum corde purum moribus integrum, tenacem propositi & religiosum secretorum custodem esse.

14. Ac insuper ingenii Dotibus, corporis valetudine, & bonis fortunæ gaudere.

15. Quia hæc Ars totum hominem desiderat, Inventum possidet, possessum ab omni longo & serio negotio Vendicat, cætera omnia aliena reputans & flocci faciens.

16. *Alchemiæ* partes duæ sunt: Theoria & Praxis.

17. Quam

11. *Either by the Revelation of some faithful Friend, or illumination of the understanding of him that seeks it,*

12. *And pursues it by humble Prayer, diligent Reading, and constant Labour.*

13. *He therefore that will study this Art, must be pure of Heart, of a pious Life, stedfast in Mind, and a religious Keeper of secrets;*

14. *And also be endowed with a good understanding, bodily health, and a good fortune.*

15. *Because this Art requires the whole Man, possesses him when found, and delivers him, when possest, from all the tedious cares of this life, as esteeming little of all other things, and judging them of no value, and foreign to him.*

16. Alchymy *has two parts, viz, The Theory and the Practice.*

17. *For*

17. Quum enim Ars circa Metalla nihil possit, nisi naturam imitetur,

18. Cognitio naturæ cognitionem artis præcedat, necesse est.

19. Ratione *Theoriæ* igitur *Alchemia* est Scientia, qua Metallorum omnium Principia, Causæ, Proprietates & Passiones, radicitus cognoscuntur, ut quæ imperfecta, incompleta, mixta & corrupta sunt, in verum aurum transmutentur.

20. Cum causa finalis in Physicis cum *Forma* coincidat, Principia & causæ Metallorum sunt eorum *Materia*, *Forma*, & *causa efficiens*.

21. *Materia* Metallorum est vel *remota*, vel *proxima*.

22. Re-

17. *For seeing Art can do nothing about Metals, unless it imitates Nature;*

18. *It is necessary that the knowledge of Nature should go before that of Art.*

19. Alchymy *then, with respect to the* Theory, *is a Science by which the Principles, Causes, Properties and Passions of all Metals are throughly known; that so those that are imperfect and incompleat, mixt and impure, may be changed into pure Gold.*

20. *Sith then that in natural things the final cause and the form, are the same thing, the Principles and Causes of Metals are their* Matter, Form *and* Efficient *Cause.*

21. *The* Matter *of Metals is either* more remote, *or* more near.

22. *Remota* ſunt Radii Solis & Lunæ, quorum concurſu omnia compoſita naturalia producuntur.

23. *Proxima* ſunt Sulphur & Argentum Vivum, ſive Radii Solis & Lunæ ad productionem Metallicam determinati, ſub formâ *ſubſtantiæ* cujuſdam humidæ, Unctuoſæ & Viſcoſæ.

24. In hujus Sulphuris & Argenti Vivi unione, *Forma* Metallorum conſiſtit;

25. Quæ cum Varia ſit, pro Vario mixtionis modo & decoctionis gradu, hinc Varia oriuntur Metalla.

26. Unionem hanc Natura efficit ſola, in viſceribus terræ, per temperatum calorem.

27. A quâ Unione immediatè profluunt duæ Proprietates ſeu Paſſiones, omnibus Metallis communes, *Fuſibilitas* & *Extenſibilitas*.

28. *Fu-*

22. *The* more remote, *are the Beams of the Sun and Moon, by the concourse of which all naturally compounded things are produced.*

23. *The* more near Matter *of Metals, are Sulphur and Mercury, or the Beams of the Sun and Moon disposed to the production of a Metal, under the form of a certain moist unctuous or oily and tough or viscous* substance.

24. *In the Union of which Sulphur and Mercury consists the form of Metals;*

25. *Which being various, according to the sundry Degrees of mixture and decoction, hence are diverse Metals produced.*

26. *This Union, in the Bowels of the Earth,* Nature alone *effecteth by a well temper'd heat.*

27. *From this Union, two Properties or Passions, common to all Metals, do flow,* viz. Fusibility *and* Extensibility.

 28. *The*

28. *Fusibilitatis* Metallicæ causæ sunt, Argentum Vivum, tam fixum quam Volatile; & Sulphur Volatile, non fixum.

29. *Extensibilitatis*, Lentor Argenti Vivi, sive fixi sive Volatilis.

30. *Metalla* igitur sunt Corpora mineralia densæ substantiæ & fortissimæ compositionis, fusibilia, & sub malleo ex omni dimensione extensibilia;

31. Quæ Vulgo *Sex* numerantur; scilicet, *Aurum*, *Argentum*, *Stannum*, *Plumbum*, *Cuprum*, & *Ferrum*.

32. Horum duo perfecta sunt; *Aurum*, Videlicet, & *Argentum*.

33. Reliqua quatuor sunt imperfecta:

34. Quorum duo sunt mollia: *Stannum*, nempe, & *Plumbum*:

35. Duo

28. *The causes of the* Fusibility *of any Metal, are Mercury, both fixed and Volatile; together with a Volatile or unfixed Sulphur.*

29. *The* Extensibility *is caused by the toughness of the Mercury, whether fixt or Volatile.*

30. *Metals then are Mineral Bodies, of a thick compacted substance, and very strong composition, Fusible and Malleable in all the parts.*

31. *And by common computation they are Six*; viz. Gold, Silver, Tin, Lead, Copper, *and* Iron.

32. *Of these, two are perfect*; viz. Gold *and* Silver.

33. *The other four are imperfect:*

34. *And of them two are soft*; viz. Tin *and* Lead,

35. Duo vero dura; *Cuprum*, nimirum, & *Ferrum*.

36. *Perfectio* Metallorum consistit in abundantiâ Argenti vivi, & uniformitate substantiæ; sive, in perfectâ principiorum unione, quæ per longam & temperatam decoctionem perficitur.

37. Hinc fiunt Variæ *Proprietates* seu passiones, quibus Metalla perfecta ab Imperfectis distinguuntur:

38. Quarum prima est, quod Metalla perfecta Argentum Vivum facillimè recipiant, Sulphur vero respuant.

39. Secunda; quod non exurantur nec inflammentur; sed examen Cineritii & Cementi, vel saltem prioris, tolerent.

35. *The other two are hard*; viz. Copper *and* Iron.

36. *The* Perfection *of a Metal consists in the abundance of Mercury, and the uniformness of its substance; Or in the perfect Union of its Principles, which is effected by a long and well tempered decoction.*

37. *Hence proceed the various* properties *or qualities by which the perfect Metals are distinguisht from the more imperfect.*

38. *The First whereof is this; that the perfect Metals do very easily receive Mercury, and reject Sulphur.*

39. *The Second; that they are not burnt, nor consumed, but stand the test of the Cupel, and of the Cement, at least of the first.*

40. Tertia; quod partes, ex quibus constant, Humido scilicet & sicco, igne, qui cuncta dissolvit, minimè dissipentur, aut distrahantur.

41. Quarta; quod maximam omnium Metallorum extensionem patiantur.

42. Quinta; quod omnium Metallorum (solo plumbo respectu Argenti excepto) sint gravissima.

43. Sexta; quod ignita splendorem cœruleum & cœlestem ejaculentur, nec fundantur prius, quam aliquandiu ignita fuerint.

44. Septima; Quod nunquam rubeginem contrahant.

45. *Imperfectio* Metallorum consistit in abundantiâ Sulphuris & difformitate substantiæ; sive in imperfectâ principiorum mixtione, per nimis brevem,

40. *The Third; that the moist and dry parts, of which they are made, are not dissipated, nor separated by the Fire, which yet dissolves all things.*

41. *The Fourth; that of all the Metals they suffer the greatest extension.*

42. *The Fifth; that they are of all Metals the heaviest, except that of Lead compared to Silver.*

43. *The Sixth; that being made firy-hot, they send forth a Sky coloured brightness, and are never melted till they have been for some time firy-hot.*

44. *The Seventh; that they never grow rusty.*

45. *The imperfection of a Metal consisteth in the abundance of its Sulphur, and the variety of the form of its substance, or in the imperfect mixture of the*

vem, vel ſubitam & intempera tam decoctionem:

46. A quâ *forma* totidem proprietates ſeu Paſſiones Metallorum imperfectorum profluunt, à proprietatibus Metallorum perfectorum plane diverſæ.

47. Quarum prima eſt; quod Metalla imperfecta Sulphur facilè admittant, non vero Mercurium; niſi quatenus propter imperfectam ſuam Coagulationem, parum ab eo diſtant, cujuſmodi ſunt *Stannum* & *Plumbum*.

48. Secunda eſt; quod exurantur & inflammentur, nec examen Cineritii aut Cementi tolerent.

49. Tertia; quod partes eorum eſſentiales, Humidum ſcilicet & Siccum, ab igne diſſipentur & diſtrahantur.

50. Quarta,

Principles, arising from the want of time for its mature digestion:

46. *From which form proceed the various properties and qualities of the imperfect Metals, which are plainly different from the properties and qualities of the perfect.*

47. *The First whereof is, that the imperfect Metals do easily receive Sulphur, but not Mercury, unless such of them, as by reason of their imperfect coagulation, do not very much differ from Mercury, as* Tin *and* Lead.

48. *The Second is; that they are burnt and consumed; and can neither stand the Cupel, nor the Cement.*

49. *The Third; that their essential Parts; viz. their moist and dry Parts are dissipated and separated by the Fire.*

50. *The*

50. Quarta; quod minus extensibilia sint, quam Metalla perfecta.

51. Quinta; quod Metallis perfectis (Argento ratione Plumbi excepto) leviora sint.

52. Sexta, quod ignita nigredinem, vel albedinem fulgidam contrahant; & ante ignitionem, vel post eam, tardius quam perfecta, fundantur.

53. Septima; quod rubeginem contrahant.

54. *Aurum* est Metallum perfectissimè digestum, citrinum, mutum, & fulgidum; examen Cineritii & Cementi tolerans, omnium Metallorum gravissimum.

55. *Argentum* est Metallum imperfectis Auro, perfectius vero reliquis Metallis, digestum, album

50. *The Fourth*; that they are not extendable so far as the perfect Metals are.

51. *The Fifth*; that they are lighter then the perfect Metals, except Silver compared to Lead.

52. *The Sixth*; that they contract either a blackness or a shineing whiteness when they are made firy-hot, and are either melted before they are so, or after their being so, are longer a melting than the perfect Metals.

53. *The Seventh*, that they grow rusty.

54. Gold is a Metal most perfectly digested, of a yellow colour, without sound, and bright, bearing the examination both of the Cupel and Cement, the heavyest of all Metals.

55. Silver, is a Metal less perfect than Gold, but more perfect than the rest of the Mettals; digested,

bum albedine purâ, mundum, ſonans, perdurans in Cineritio.

56. *Stannum* eſt Metallum molle, imperfectè digeſtum, album, ſplendens cum livore quodam, nonnihil ſonans, omnium Metallorum leviſſimum.

57. *Plumbum* eſt Metallum molle, imperfectè digeſtum, lividum, mutum, & grave.

58. *Cuprum* eſt Metallum durum, imperfectè digeſtum, rubrum rubedine obſcurâ, lividum & ſonans.

59. *Ferrum* eſt Metallum durum, imperfectè digeſtum, album albedine impurâ, lividâ & nigricante, valde ſonans.

60. Metalla igitur omnia ſunt ejuſdem originis, ſeu ex iiſdem principiis oriunda.

61. Nec inter ſe differunt, niſi principiorum quantitate, & qua-

gested, white, with a pure whiteness, clean, sounding, and abiding the Test of the Cupel.

56. Tin *is a Metal soft, imperfectly digested, white, shining with a certain blewness, not altogether without sound, and the lightest of all Metals.*

57. Lead *is a soft Metal, imperfectly digested, of a blewish colour, without sound, and heavy.*

58. Copper *is a hard Metal, imperfectly digested, of a duskish ruddy colour, blewish, and sounding.*

59. Iron *is a hard Metal, imperfectly digested, of an impure whitish colour, blewish, inclining to black, and sounding very much.*

60. *So that all Metals are of the same Original, or have the same Principles;*

61. *No ways differing from each other, but in the quantity and quality*

qualitate, eorumq; mixtione, pro vario decoctionis gradu.

62. Unde sequitur, Metalla imperfecta naturalem dispositionem habere ad formam Metallorum perfectorum capessendam;

63. Modo à partibus suis heterogeneis & sulphureis, quæ causæ imperfectionis eorum sunt, perfectâ decoctione liberentur;

64. Vel à naturâ solâ, in visceribus terræ, tractu temporis;

65. Vel ab eadem Naturâ, Arte adjutrice, supra Terram, in instanti;

66. Per projectionem Medicinæ, Metalla imperfecta fusa, & Argentum vivum fervidum, in momento, penetrantis & tingentis; *adeoq; in ea naturaliter in-*

lity of their Principles, and the mixture of them, according to the different degrees of digestion.

62. *Whence follows; that the imperfect Metals have a natural tendency to the receiving of the form of the perfect Metals;*

63. *Provided they be but* (by a perfect digestion) *delivered from their Heterogeneus and Sulphureous parts, which are the cause of their Imperfection;*

64. *And that either by Nature alone, in the Bowels of the Earth, through length of time;*

65. *Or in an instant, above the Earth, by the same Nature assisted by Art;*

66. viz. *By the projection of a Medicine, which in a moment penetrateth Mercury when it is made hot, and tingeth the Imperfect Metals when melted,* and which, consequently, doth naturally

introducentis formam Metallorum perfectorum, Auri nimirum & Argenti Vulgaris, cum omnibus suis proprietatibus, accidentibus, qualitatibus & signaturis.

67. Quam Metallorum Imperfectorum transmutationem in perfecta non tantum possibilem esse,

68. Sed etiam Veram,

69. Communi Philosophorum *Sententiæ* adstipulatur experientia.

70. Ac proinde *Lapis Philosophorum*, sive *Medicina* per quam hæc transmutatio fit, debet in se habere *formam* Auri vel Argenti Vulgaris.

71. Nam si illâ careret, actualiter eam introducere non posset.

72. Omne compositum naturale est distinctum ab aliis compositis naturalibus, particulari

turally introduce into them the form of the perfect Metals; *viz.* of common Gold and Silver, together with all their properties, accidents, qualities, and signatures.

67. *That this transmutation of Imperfect Metals into the perfect, is not only possible,*

68. *But also true,*

69. *Is confirm'd by the common* Judgment *and Experience of Philosophers.*

70. *And therefore the Philosophers-stone, or Medicine, by which this transmutation is done, must have in it the form of common* Gold *or* Silver.

71. *For if it had not that, it could not possibly actually introduce it.*

72. *Every natural compound is distinct from all other natural compounds, by its own particular form;*

which

culari ſuâ formâ, realiter & actualiter diſtinctâ ab omnibus aliis formis diverſorum compoſitorum naturalium.

73. Hinc, ex omnibus ſubſtantiis, quæ in unâ ex tribus familiis Naturæ (Vegetabilium, Animalium, & Mineralium ſcilicet) ſunt determinatæ, non niſi ſolum Aurum Vulgare reperitur, quod in ſe actualiter contineat *Formam*, Qualitates, Accidentia, ſignaturas, & Proprietates Auri Vulgaris.

74. Quapropter ſolum Aurum vulgare unicum erit ſubjectum, ex quo forma Auri pro compoſitione Lapidis Philoſophorum peti debet.

75. Aurum Vulgare eſt tantum ſimpliciter perfectum à natura; id eſt, non habet plus perfectionis, quàm ipſi opus eſt, ut ſit Aurum;

76. Et

which is really, and actually distinct from all the other forms of the various natural compounds.

73. *Hence, there is not to be found amongst all the substances that are determined, in any one of the three Kingdoms of Nature,* (viz. *the Vegetable, the Animal, and the Mineral*) *any one thing but onely common Gold, that actually contains in it the* Form, Qualities, Accidents, Signatures, *and* Properties of common Gold.

74. *Wherefore, common Gold alone is the one and only Subject, from which the form of Gold is to be taken, for the composition of the Philosophers-stone.*

75. *Common Gold is, by Nature, but barely perfect; that is, has, by Nature, no more perfection in it, than is simply required to the making of it Gold;*

76. *And*

76. Et propterea, perfectionem ſuam aliis Metallis Imperfectis communicare non poteſt.

77. Si igitur in id laboramus, ut Aurum Vulgare formam Auri Vulgaris in Metalla imperfecta, ad perfectionem ipſorum, introducat, omnino neceſſarium eſt, Aurum Vulgare fieri plus quam perfectum; id eſt, plus Aureitatis, & Virtutis acquirere, quam ad ſimplicem Auri Vulgaris perfectionem requiritur.

78. Nullum compoſitum Naturale perfectius fieri poteſt, niſi denuò operationibus Naturæ ſubjiciatur;

79. Et quotiescumq; iis ſubjicitur, toties perfectiorem in ſuâ ſpecie formam acquirit.

80. Quod ut fiat, neceſſe eſt id reſolvi in materiam ſimilem ei ex qua Natura illud proxime produxit.

81. Na-

76. *And for that reason, cannot spare any of its perfection to the other imperfect Metals.*

77. *If then you would have simple common Gold to convey the form of common Gold into the imperfect Metals, in order to their perfection, it is absolutely necessary that your common Gold be made more than perfect; that is, that you give it more Aureity and Vertue, than is simply necessary to the perfection of common Gold.*

78. *No natural compound can be made more perfect, than it is by Nature, but by subjecting of it anew to the operations of Nature;*

79. *And so often as it passes through these operations, so often it will acquire a more perfect form in its kind:*

80. *Which to do, it must necessarily be resolved into a matter, like unto that out of which Nature did last of all form it.* 81. *For*

81. Naturaliter enim nulla fit nova Generatio, ſine prævia corruptione.

82. Cum autem aurum Vulgare, ut ſupra diximus, proximè ex humido, unctuoſo & Viſcoſo ortum ſit;

83. Patet, quod illud pluſquam perfectum fieri nequeat, niſi prius in talem ſui materiam reſolvatur.

84. Omne agens naturale aſſimilat ſibi patiens, in ſubſtantiâ vel in qualitate.

85. Ut igitur Aurum Vulgare in ſubſtantiam humidam, unctuoſam & viſcoſam reſolvatur, requiritur Agens humidum, unctuoſum & viſcoſum.

86. Non quodvis, ſed homogeneum, ſeu ejuſdem cum Auro Naturæ.

87. Quod

81. *For naturally there is no new Generation, without a corruption going before it.*

82. *Seeing then, as we have already said, that common Gold is most proximately produced out of a moyst oyly and viscous or tough Matter;*

83. *It is manifest, that it cannot be made more than perfect, unless it be first of all resolved again into such a matter as it was at first.*

84. *Every natural Agent adapteth to it self a Patient like unto it self in substance or quality.*

85. *Then for the resolving of common Gold into a moyst oyly and tough Substance, you must find a moyst oyly and tough Agent:*

86. *And that not every one that is so, but only such an one as is of the same nature and kind with Gold.*

87. Quod formam Auri habeat eminenter, aut illam nanciſci poſſit per novam ſpecificationem & determinationem, dum Auro Vulgari particulariter ſe inſinuat.

88. Naturaliter enim & radicaliter cum principiis Auri ſe miſcere, & Aurum per omnes partes ſuas minimas penetrare debet, adeo ut nulla ſeparatio poſt factam mixtionem unquam fieri poſſit;

89. Quo modo heterogenea ſe in æternum Unire non poſſunt.

90. Et quod inſuper ſit ſubtilius, magis activum & ſpiritualius Auro Vulgari, adeoque prima materia Auri;

91. Cum nihil naturaliter ſolvatur niſi in id, & per id, ex quo compoſitum eſt.

92. Un-

87. *To wit, which hath, by way of Eminence, the form of Gold in it, or which is capable of receiving it by a certain new Specification or Determination, because it particularly insinuates it self into common Gold.*

88. *For it must naturally and throughly mix it self with the first principles of Gold, and penetrate it throughout, even through all its most minute parts, on such wise, that its impossible, after that Union, that it should ever be separated again;*

89. *On which wise no things that are of divers kinds or natures can ever be United.*

90. *And that moreover it be more subtile, more active, and more spiritual, than common Gold, that is, it must be the very first matter of Gold it self.*

91. *Because nothing is naturally dissolved, save into that, and by that, of which it was at first compounded.* C 2 92. *Whence*

92. Unde concludimus nullas ſubſtantias Vegetabiles, animales, nec minerales, quæ Metallicæ naturæ non ſunt [quales ſunt Lapides & Salia] ullo artificio depurationis vel præparationis aut ſubtilitate qualicumque poſſe Aurum vulgare efficere plus quam perfectum.

93. Neque etiam Spiritus Metallicos, qui de natura Auri non ſunt, qualia ſunt Sulphur & Arſenicum, aliaque mineralia minora vel media, quæ, vel quatenus ex iis componuntur, licet ſubtiliora ſint & magis activa, quam Aurum;

94. Quod cum ab omni Sulphure exſpoliatum ſit, dictos Spiritus non admittit:

95. Quamquam Spirituum Mineralium in Regno Metallorum tanta ſit virtus & efficacia, ut non, niſi per illos ſolos alterari poſſint.

96. Ut

92. *Whence we conclude, that no Vegetable, no Animal, nor Mineral Spirits, which are not of a Metallic Nature, as Stones and Salts, can, by any sort of depuration, or refined way of preparation whatsoever, make Gold more perfect than it is by Nature.*

93. *No, nor yet any Metallic Spirits, which are not of the nature of Gold, as Sulphur and Arsenic, and the rest of the lesser or middle sort of Minerals, which are compounded of them, or so far as they are so, altho they be more subtile, and more active, than Gold,*

94. *Because Gold, being deprived of all Sulphur, does not admit those kind of Spirits:*

95. *Altho the Virtue and Efficacy of the Mineral Spirits in the kingdom of Metals be so great, that they cannot be changed but by them alone.*

96. Ut igitur Aurum vulgare per ſui reſolutionem pluſquam perfectum fiat, in eum finem, ut Metalla imperfecta ad perfectionem ducat; apprime neceſſarium eſt ad Spiritum Metallicum, qui ejuſdem cum Auro naturæ ſit, ac proinde ſe cum eo unire poſſit, refugium capere.

97. Cum vero ex ſuperioribus conſtet, quod Aurum vulgare nil aliud ſit, quam argentum vivum purum, perfecta à natura in Mineris terræ digeſtum,

98. Sequitur illud per nullum Spiritum, quam per ſolum argentum vivum, crudum & indigeſtum diſſolvi & pluſquam perfectum reddi poſſe.

99. Non quidem vulgare illud, nec Corporum quod ex Metallis elicitur;

96. *For the rendering then of common Gold more than perfect, by its diſſolution, ſo as to bring the imperfect Metals to perfection, it is moſt neceſſary to apply your ſelf to a Metallic Spirit, which is of the ſame nature with Gold, and ſo can be united therewith.*

97. *Seeing then, that by what hath been ſaid, it appears that common Gold is nothing elſe but pure Mercury, perfectly digeſted in the Mines of the Earth;*

98. *It follows, that it cannot be diſſolved and made more than perfect by any other Spirit, but Mercury alone, crude and indigeſted.*

99. *Not that common Mercury, nor that Mercury of Bodies, which is extracted out of Metals,*

100. Quamvis Auro illis argentis vivis magna intercedat amicitia:

101. (Ea enim, cum ad naturam Auri quam proxime accedant,

102. Unicum ſubjectum tranſmutationis paſſivæ ſunt.

103. In quo natura æque ut in Auro operari deſiit;

104. Ideoq; cum materia prima Auri non ſint,

105. In illud agere non poſſunt)

106. Sed per Argentum vivum Philoſophorum; nimirum ſolam unctuoſam, & viſcoſam humiditatem naturalem, quæ eſt radix omnium Metallorum.

107. Quod ſemen Metallicum, cum nullibi in Mineris ſenſibus noſtris obvium ſit,

108. Et ſpermata creare non ſit in hominum, ſed in ſolius Dei poteſtate;

109. Cum

100. *Altho there be a great affinity betwixt Gold and these Mercuries:*

101. (*For seeing they come very nigh to the Nature of Gold,*

102. *They are the one and onely Subject of passive transmutation.*

103. *In which Nature has ceased to work any further, as much as in Gold it self;*

104. *Therefore seeing that they are not the first matter of Gold,*

105. *They cannot operate upon it.)*

106. *But by the Mercury of the Philosophers; to wit, that onely Oily, and tough natural moysture, which is the root of all Metals.*

107. *Which Metallic seed being no where obvious to our senses in any Mines,*

108. *And it being not the work of men, but the power of God alone to create seeds;*

 109. *Hence*

109. Ex dictis merito infertur, debere dari aliquod minerale, quod nobis hunc Mercurium Philosophorum suppeditare possit.

110. Qui, cum, per præmissa, Auri tincturam, Fusibilitatem, & Penetrantiam augere debeat;

111. Et inter mineralia nullum reperiatur, quod Auri pallidi colorem perficiat, simulq; ejus fluxum facilitet, & illud penetrantius reddat, quam solum Antimonium,

112. Apparet illud unicum esse minerale, ex quo, & per quod, dictus Mercurius possit obtineri.

113. Cum enim Antimonium Auro plus tincturæ communicare nequeat, quam naturalis Auri perfectio requirit,

114. Et Aurum, ut ex superioribus

109. *Hence we rightly conclude that there must needs be some certain Mineral, that can furnish us with this Mercury of the Philosophers.*

110. *Which (Mercury) seeing that (as we have said) it must augment the tincture, Fusibility, and penetration of Gold;*

111. *And that among all the Minerals there is none, but Antimony alone, to be found, that perfects the pale colour of Gold, that facilitates the melting thereof, and renders it more penetraing;*

112. *It is apparent, that that is the one and onely Mineral from whence, and by which, the said Mercury is to be attain'd.*

113. *For seeing that Antimony cannot impart more tincture to Gold then is required to the natural perfection of Gold,*

114. *And that (as by what*

we

rioribus constat, per Mercurium Philosophorum perfectius debeat tingi,

115. Ex solo Antimonio hic Mercurius haberi non potest:

116. Sed per illud, sive ejus medio etiam ex aliis corporibus Metallicis imperfectis, quæ tinctura Auri abundant;

117. Cujusmodi duo tantum reperiuntur, Nimirum: Mars & Venus.

118. Unde concludimus ex Antimonio, ejusque ope ex Marte quoq; & Venere *Menstruum Nostrum* Regale, operâ Artis & Naturæ eliciendum esse.

119. Antimonium, Mars & Venus ex Sulphure & Mercurio constant.

120. Sulphur, uti diximus, naturæ Auri adversatur, propter suam unctuositatem adustivam, & terrestrietatem impuram.

121. Qua

we have said, does appear) Gold must be more perfectly tinged, by the Mercury of the Philosophers,

115. This Mercury is not to be had of Antimony alone:

116. But may by it, or by means of it, be also extracted out of other imperfect Metallic bodies which do abound with the tincture of Gold;

117. Of which sort there are onely two to be found; viz. Mars and Venus.

118. Whence we conclude, that our Royal Menstruum is to be drawn forth from Antimony, and by its means from Mars and Venus, by the help of Art and Nature.

119. Antimony, Mars and Venus do consist of Sulphur and Mercury.

120. Sulphur (as we have said) is contrary to the nature of Gold, by reason of its combustible Oilinesse, and impure Earthlinesse.

121. Where-

121. Quapropter dicta menſtrui noſtri materia ante omnia à Sulphure ſuo combuſtibili expurganda eſt,

122. Ut ſolus ejuſdem Mercurius intentioni noſtræ inſervire poſſit.

123. Mercurius hic ſine ulteriore præparatione projectus ſuper Aurum utiliter ei non adhæret, ſed, inſtar reliquorum Spirituum Mineralium, aſperitatem ignis fugit, & Aurum inalteratum & immundum relinquit, vel ſecum elevat;

124. Propter terream quæ in eo adhuc ſupereſt, feculentiam, & fugitivam ſuam aquoſitatem.

125. Ut igitur ex hoc Mercurio, *Mercurius Philoſophorum* fiat, qui ſe cum Auro Unire, illudque pluſquam perfectum reddere queat, omnino neceſſe eſt, illum & ab his ſuis fecibus depurari.

126. Nullum compoſitum naturale perfecte purgari poteſt ſine ſui diſſolutione.

127. Et

121. *Wherefore the aforesaid master of our Menstruum, must in the first place be cleansed of its combustible Sulphur,*

122. *That its Mercury alone may be made to serve to our purpose.*

123. *This Mercury, without further preparation, cannot be projected upon Gold to any profit, because it cleaves not to it, but flys the Violence of the fire, as all other Mineral Spirits do, and leaves the Gold either unchanged and impure, or carries it away with it self,*

124. *By reason of the Earthly Uncleanness, and Fugitive Wariness, that yet adheres to it.*

125. *To make then* the Mercury of the Philosophers *out of this Mercury which is to unite it self with Gold, and to render it more than perfect, it's absolutely necessary also to Refine it from these its own impurities.*

126. *No mineral compound can be perfectly purified, without it be dissolved.*

127. *And*

127. Et omnis compositi naturalis dissolutio terminatur in humidum, ex quo factum est;

128. Quum igitur materia menstrui nostri metallica sit,

129. Ac proinde, ut supra patet, ex humido unctuoso & viscoso orta,

130. Requiritur ad perfectam sui purgationem, ut in tale quoddam humidum, unctuosum & viscosum resolvatur.

131. Hæc materiæ dissolutio prævium ejusdem calcinationem desiderat;

132. Quum enim naturaliter nullum siccum solvatur in humidum, nisi sal, aut id, quod per vim ignis similem naturam contraxit:

133. Materia nostra imprimis calcinanda est, ut solutioni apta reddatur.

134. Nullius corporis sicci in liquorem jam soluti totalis dissolutio perfici, sive partium essentialium disunio fieri potest, sine ejus putrefactione.

135. Qua-

127. *And the dissolving of every natural compound is terminated into that moyst substance, of which it was made;*

128. *Seeing then that the matter of our Menstruum is Metallic;*

129. *And consequently (as is already manifest) proceeds from a moist, tough substance.*

130. *In order to its perfect purification, it must be dissolved into some such moist, oyly and tough substance.*

131. *This dissolution of the matter requires that it be first calcined;*

132. *For seeing, that naturally no dry substance, but Salt, or that which by the force of the Fire has attracted a Saline nature, is dissolved into a moist substance:*

133. *Our matter must first be calcined, that it may be fit for this dissolution.*

134. *The total Dissolution of no dry body already dissolved into a liquor, can be performed, nor the disunion of the essential parts be accomplished, without its putrefaction.* 135. *Where-*

135. Quapropter hæc huic menstrui noſtræ materiæ, ad plenam ejus depurationem, æque accidere debet Auro, ad ejus pluſquam perfectionem, uti ſupra diximus.

136. Omne autem humidum calore leni putrefit & corrumpitur.

137. Hinc materia noſtra in ſubſtantiam humidam unctuoſam & viſcoſam reſoluta, digeſtione ulterius diruenda & promovenda eſt,

138. Ut partes ejus ſubtiles a craſſis, & puræ ab impuris elevari poſſint ſublimatione.

139. Ad has operationes perficiendas Natura nobis tantum duo media ſuppeditat, nimirum Ignem & Aquam.

140. Igne partes aduſtibiles & volatiles ſeparantur,

141. Aquâ vero terreſtres & feculentæ.

142. In dicta philoſophica Mercurii ſublimatione, ejuſq; cum Auro

135. *Wherefore this putrefaction of the matter of this our Menſtruum, is as requiſite in order to its perfect depuration, as of Gold, in order to its more than perfection, as we have already ſaid.*

136. *Now all moiſt ſubſtances are putrified, and reduced to corruption, by a gentle warmth.*

137. *Hence our matter being diſſolved into a moiſt, oily and tough ſubſtance, is to be further diluted and advanced by digeſtion,*

138. *That ſo its more ſubtile parts, may, by ſublimation, be ſeparated from the more groſs, and the pure parts from the impure.*

139. *For the performing of theſe two Operations, Nature has afforded us onely two means,* viz. *Fire and Water.*

140. *By Fire the combuſtible and volatile parts are ſeparated.*

141. *And by Water the Earthly and impure parts.*

142. The practiſe of Alchymy, *conſiſts in the aforementioned Philoſophical*

ro per varias solutiones & coagulationes unione, *Praxis Alchemiæ* consistit;

143. Ut inde resultet *Medicina Catholica*, imperfectis Metallis perficiendis, ægrisque corporibus; cujuscumque generis sint, restaurandis potentissima:

144. Quæ Medicina vulgo *Lapis Philosophorum* dicta, quia igni resistit,

145. Et propter alias rationes variis insuper aliis nominibus insignis.

146. Ex præmissis recte definitur: *Principiatum Chemicum, constans ex principiis metallicis, per varias solutiones & coagulationes Philosophicas in summum gradum perfectionis exaltatis.*

147. Cum enim natura sola in Regno Minerali ultra perfectionem Auri vulgaris non procedat,

148. Arte adjuvanda est, ut illud plusquam perfectum reddere queat.

149. *Praxis*

ficial ſublimation of Mercury, and its union with Gold, by various ſolutions and coagulations.

143. *That from thence may be had that moſt powerful Medicine univerſal for the perfecting of the imperfect Metals, and reſtoring of ſick Bodies, of whatſoever kind they may be.*

144. *Which Medicine is commonly called the Philoſophers-Stone, becauſe it reſiſts the Fire,*

145. *And for other reaſons, by divers other remarkable names.*

146. *From the premiſes therefore it is truly defined to be,* a Chymical principiated ſubſtance, conſiſting of metallic Principles, by various Philoſophical ſolutions and coagulations exalted to the higheſt pitch of perfection.

147. *For Sith that nature alone goes no further in the Mineral Kingdom than to the perfection of common Gold.*

148. *She is to be helpt by Art, that it may be rendered more than perfect.*

149. *Praxis*

149. *Praxis* igitur *Alchemiæ* duabus in genere operationibus constat: *Mercurii* scilicet Philosophorum præparatione; & *Elixiris*, seu *Medicinæ* compositione:

150. Quæ quamquam admodum difficiles non sint,

151. Interdum tamen periculis suis & malis successibus laborant.

152. Non nisi per industrium, expertum, longanimem & prudentem artificem evitandis;

153. Magnos vero sumptus aut impensas dictæ operationes non requirunt.

FINIS.

ERRATA.

Titul. lege ad quos. p. 8. *Aph.* 44. l. rubiginem. p. 10. *Aph.* 53. l. rubiginem, *Aph.* 55. l. imperfectius. p. 16. *Aph.* 83. l. materiam primam.

149. Therefore the practise of Alchymy *consists in two sorts of operations*; viz. *In the preparation of the Mercury of the Philosophers; and in the composition of the Elixir or Medicine:*

150. *Which tho they be not very difficult to perform,*

151. *Are yet sometimes attended with their dangers, and ill success,*

152. *Nor can be avoided but by an Industrious, Expert, Patient and prudent Artist,*

153. *And yet do not require any great charge or cost.*

The End.

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